

Al Farouq

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A WELCOME BREATH OF FRESH IEMAAN RAMADANAAN

We await with much excitement the annual Guest of Allah Ta'Aala, The Blessed month of Ramadaan. This month brings with it another period of intense spiritual blessings and munificence. Undoubtedly Ramadaan is a great Boon from Almighty Allah. The past eleven months have seen the Muslim Ummat racked by tremendous spiritual turmoil and *fitnah*, being bombarded from all angles with a vast array of trials and tribulations. The Ummat is currently passing through a phase that was aptly described by Rasoolullah ﷺ with terms such as: *the fitnah of a man in his wealth, his wife, and his children; fitnahs like the darkest portions of the night; and fitnah that will strike the inner recesses of our homes*. This moment in our history presents a severe test of ieman and character. It is, therefore, with great relief that we welcome the Holy Month of Ramadaan, to soothe our spiritual qualms and settle the nerves of the Rooh and provide the refurbishment to our depleted resources, which we so desperately need. Here is yet another life-line thrown down by Allah Azza wa Jall, to extricate us from the jaws of spiritual destruction and revive our flailing fortunes.

Above all, Ramadaan, a derivative of the Arabic root word, *ramada* meaning to burn, serves to wipe out the sins that have accumulated over

the past months. In fact, Ramadaan does not burn out sin, it incinerates it, leaving nothing but the ashes of a dark past behind. From this we can gauge why Ramadaan is such a great blessing from Allah. If there was no Ramadaan, we who sin year in and year out and lack the commitment to true and honest taubah, would have no recourse for the obliteration of our evil. The consequences of this deplorable state are unimaginable. However, in order to achieve the full benefits of Ramadaan, one must observe the fast of this Glorious Month, otherwise, instead of achieving good, the month becomes a source of punishment for those who neglect this important pillar of Islam.

The Messenger of Allah ﷺ said: "Verily, the Winds of your Rabb blow (on special occasions) during your life. Prepare for those winds, for if just one of them touches you, you will never become wretched ever after" (Narrated by Imam Tabarani) The Winds of Allah are going to blow strongly and freshly during the next few days, thus breathing new life into the teetering Iemaan of Muslims. These are the Winds of Ramadaan. Preparing for these mubarak moments means to create within oneself the ability and competence to receive and benefit from these Divine Winds. If such

ability from within is not created, one may either not be affected by such Winds at all, or may only be affected ever so slightly. Even fertile ground, if not properly tilled and cultivated, will fail to yield crops, regardless of how much rain falls on it. We, therefore, offer some tips on how to develop within ourselves the potential to benefit from the Winds of Allah that will blow so generously during Ramadaan. Ramadaan is a special season for the akhirat. When December comes, traders gear themselves up for high business activity. So in like manner, Ramadaan is the season for trading in Divine commodities. Muslims need to prepare for the high volume of spiritual trade that will take place in this month.

THE MONTH OF THE QURAN

This Ramadaan we encourage people to focus on re-alignment with The Holy Quran in terms of *tilawat*, understanding, and practicing. *Tilaawat* is the word The Holy Quran uses for recitation. It is the foremost duty of every Muslim to be able to recite the Holy Quran correctly, thereafter, to understand the Quran Shareef, followed by *amal* or practicing on its teachings. Ramadaan is the month of the Quran, so there is no better time to start this re-

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QUESTIONS & ANSWERS

WITH MUFTI SIRAJ DESAI

Q: Is it permissible for the khatam of the Quran in Taraweeh to read the dua in the last rakaat, as the Imams in the Haram do?

A: This method of making a khatam is according to the Hambali Maz-hab, not according to the Hanafi math-hab. This is why we find the Aemma of the Haramayn doing this, for most of them adhere to the Hambali math-hab. I have not come across the practice in the Shaafi or Maliki kitabs either. And Allah knows best

Q: Why is witr read with Jamaat in Ramadaan only?

A: The main reason for this is that it was practiced by Our Rasool ﷺ when he performed the Taraweeh salaah. Another reason is that since the Taraweeh is read in jamaat, the witr that follows closely after the Taraweeh is also read the same. Witr is part of Eshaa salaah, as is the Taraweeh salaah. It is as if both the witr and taraweeh are one.

Q: What happens when leaving out sajda or tilawat in Salaah? Is Sajda sahu necessary?

A: In such a case sajda sahu does become necessary. Elsewhere in this publication there are other rules related to this issue. Please read that section.

Q: Do eye drops nullify the fast? An ophthalmologist says that eye drops do enter the throat.

A: Eye drops do not break the fast. Though the drops may filter into the throat, the Shariah only recognizes the mouth, nose, front organ of female and rear organ of both male and female as entrances to the body through which fast can be nullified. The eyes are not considered a point of nullification.

Q: Some people say the husband and wife should not share the same towel or utensils,

for this will create disunity between them. Is this true?

A: I haven't come across any statement or hadith in the Books of Islam to say that by the husband and wife sharing the same items disharmony will develop among them. Rasoolullah ﷺ shared the miswaak with his wife, he shared meals with his wives, (eating from the same plate), he share bath-water with them (bathing from the same bucket together), he even shared blankets and sheets with them. He would drink from the same place on the utensil where Ayesha Radhiyallahu anhaa drank. It is clear that such a belief is not proven from any authentic source.

Q: First, it is in the Hadith not to copy non Muslims. Nowadays Muslim men wear pants and shirts which I think is a western originated dress. You are treated as a weird person if you don't wear, so what should be the ruling about it.

Secondly, I read somewhere men should also not wear tight clothes, is it true? Are pants fitted garments?

Thirdly, also I read that men should also not dress up in a way that attracts opposite sex. Is this true?

A: 1) It is true that the hadith prohibits imitating the customs, fashions and ways of the kuffar. But there are three types of imitation and copying and each one has a different ruling:

a) To imitate the kuffar in religious matters. This is totally haraam. For example, bringing images and photographs into our places of worship, offering our prayers in the same language as the kuffar, etc.

b) To imitate them in fashions and styles and customs that have nothing

to do with their religion but are based on show, pride, pomp, and glamour. This is makrooh tahreemi, i.e. sinful and close to haraam, but not as severe as the first category. For example, adopting their hairstyles, shaving the beard, eating with knives and forks, etc.

c) To imitate them in day-to-day living, in matters that are common among people of all religions and faiths. This is permissible provided it does not result in breaking law of Shariah. Shirts and trousers fall under this category, provided the trousers are not below the ankles and are not tight-fitting, etc. Likewise, the dress a woman wears must not be transparent or even semi transparent and may not be tight around the curves, etc.

2) Therefore, when wearing trousers, make sure they are loose fitting. Such garments are available even today. However, when possible wear a kurta over the trousers, especially when making salaah.

3) Both sexes are prohibited from wearing or using anything for the purpose of attracting the other.

Q: If a women aborts her child does she have to give qisas or blood money?

A: The following rules will apply in the above scenario:

1) If she aborted the child on the instructions or with the permission of her husband, or circumstances forced her to abort the baby, or the abortion happened naturally or inadvertently, then she is not liable for any payment or penalty. She is also not sinful. But the husband is sinful for giving her such an instruction.

2) If she wilfully and deliberately aborted a foetus that was four months old or more, then a penalty of 500 dirhams will become payable by the mother.

SAJDA TILAAWAT

RULES AND REGULATIONS

The rules expounded in this treatise relate mainly to the recitation of the sajda verse (aayat-us-sajdah) in Salaah. Since the recitation of an aayat of Sajda in salaah occurs very often in Taraweeh, we have compiled a list of rules and regulations pertaining to this aspect of the Taraweeh salaah. While it is a must for every Hafiz leading taraweeh salaah to become acquainted with these laws for obvious reasons, it is equally important for the layman to learn them. Knowledge learnt is never wasted. At some time or the other the need will arise to refer to these rules.

SAJDA TILAAWAT RULES IN SALAAH

WHEN MUST THE SAJDA BE MADE

When a verse of Sajda is recited in salaah, it becomes waajib to make the sajda immediately. The sajda of tilaawat must be done the moment one completes the sajda verse.

If one recited up to three short verses after the aayat of sajda, the sajda tilawat can still be made.

However, one should not deliberately delay the aayat of sajda to this extent.

How does one judge the length of three short verses? This can be done by considering the verses that appear after the aayat of sajda in Surah Bani Israeel and Surah Inshiqaaq, to the end of these suwar. For example, the sajda aayat in Surah Inshiqaaq ends on the word

وَيَرْجِدُونَ Now consider the length of the verses after this word to the end of the surah. If one reads this much of Quran after a verse of sajda and then goes into sujood, it will be valid and the sajda will be counted. Likewise, the aayat of sajda in Surah Bani Israeel ends on the word خُشُوعًا - consider the length of the verses after this word till the end of the surah. If so much is read after an aayat of sajda before making sujood, it will be valid and acceptable. Reading any more than this will be sinful and will necessitate remedial action. This is mentioned further.

It is permissible to read till the end of Surah Bani Israeel and Surah Inshiqaaq before going into sujood. However, it is preferable to make the sajda immediately at the end of the aayat of sajda.

If upon completing the aayat of sajda, the Haafiz made ruku' instead of sujood, then the sajda of salaah that he makes after that ruku' will take the place of the sajda-e-tilaawat. In other words, that one sajda of salaah will serve two purposes.

It is also permissible to go into ruku' upon completing the aayat of sajda and make a niyyat of sajda-e-

tilaawat in that ruku'. However, it is better not to do this so as to avoid confusing the muqtadees. Quite a few musallees are knowledgeable enough to know where the aayaat of sajda appear and so they anticipate a sajda from the Imam. When this doesn't happen they are led to believe that the Imam had omitted the sajda of tilaawat.

When the Imam goes into ruku' instead of making a separate sajda-e-tilaawat, then the sajda of the muqtadees will be valid and accepted. They are not required to make a separate sajda.

If the Imam read a few verses after the aayat of sajda, then a ruku' will not suffice for sajda. In this case he must make a separate sajda-e-tilaawat.

THE SAJDA IN SURAH SAAD:

It must be remembered that when reading Surah Saad (23 Juz) the sajda has to be made on the word وَأَنَابَ , not on وَحَسَنَ مَا بَ

THE SAJDA IN SURAH FUSSILAT:

The sajdah in Surah Fussilat (Haa Meem Sajda) has to be made at the end of the words وَهُمْ لَا يَسْأَلُونَ not at the end of the aayat before it.

THE SAJDA IN SURAH NAHL:

This sajda must be made at the end of the words: وَيَتَعَلَّوْنَ مَا يُؤْمَرُونَ

THE SAJDA IN SURAH NAML:

This sajda must be made at the end of the words رَبُّ الْعَرْشِ الْعَظِيمِ

If the Haafiz made the sajda before the aayat of sajda then this is not valid. He will have to come up and make another sajda when reading the actual aayat of sajda and also make sajda sahu at the end of the two rakaats. For example, the Haafiz stopped one aayat short of the end of Surah Anfaal, which means that he did not yet read the

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Q&A

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3) If the baby was aborted alive, then died, then the mother has to pay the full Diyat or blood money for the baby as well as observe a kaffarah of 60 days consecutive fasting.

The diyat is a sum of 10,000 dirhams. The value of a dirham can be obtained from your local Ulema. Currently, the value of a dirham in

SAJDA TILAAWAT

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aayat of sajdah. He then mistakenly went into sajdah. In such a case, that sajdah is not counted; he has to read the last verse of Surah Anfaal, make the sajdah tilaawat and then at the end of the salaah make a sajdah sahu. Which means the Haafiz sahib would have made eight sujood in two rakaats taraweeh!

Likewise if the Haafiz did not complete the aayat of sajdah and went into sujood, that will not be considered valid. He shall have to come up, read the aayat of sajdah completely and make another sujood. At the end of the salaah sajdah sahu has to be observed to compensate for the error.

LEAVING OUT THE SAJDAH OF TILAAWAT

Sometimes the Haafiz omits a sajdah-e-tilaawat deliberately or by mistake. If a person was not aware that he had to make sajdah for the aayat of sajdah which he had recited, then this is considered a deliberate omission. Ignorance of the laws of Shariah is no excuse. In a case of deliberate omission of the sajdah-e-tilaawat, the salaah will have to be repeated. In this case sajdah sahu will not make amends for the omission.

If it were the two rakaats of taraweeh then those two rakaats shall have to be re-read. When repeating those two rakaats, the same qiraat will be made as in the previous two rakaats and the sajdah of tilaawat must be made at the appropriate place.

If the error of omitting the sajdah of tilaawat was only realized the next

day, then there is no need to make qadha of those rakaats. Furthermore, the khatam of the Quran Shareef will be regarded as fulfilled. In other words, the two rakaats will be repeated only if the error was realized or pointed out during the course of the taraweeh or immediately after.

Once a verse of sajdah is recited in salaah, it becomes waajib to make the sajdah in that salaah. The sajdah of tilaawat thus becomes an additional waajib of salaah, and inadvertent omission of a waajib necessitates a sajdah sahu; whereas deliberate omission of a waajib of salaah cannot be compensated for with a sajdah sahu; therefore the need to repeat that salaah.

If the Haafiz omitted the sajdah of tilaawat forgetfully, then the following rules will apply: If the Haafiz had read more than three short verses after the aayat of sajdah, or more than the duration mentioned on page 3 earlier and then remembered the aayat of sajdah, he should immediately say the takbeer and go into sujood. At the end of the salaah he will have to make sajdah sahu for the delay.

If the Haafiz completed his qiraat and subsequently, at any stage during the salaah he remembered the sajdah of tilaawat, then he is still allowed to make the sajdah-e-tilaawat. In other words, he will break off from whatever posture he is engaged in to make the sajdah-e-tilaawat. Having done that he will then repeat the posture that he had broken away from. For example: If he remembered in the first sajdah that he had forgotten to make the sajdah of tilaawat, he will then sit up, make the sajdah-e-tilaawat and then repeat

the two sajdahs and continue with his salaah. Similarly, if he remembered the sajdah-e-tilaawat in tashahhud, he will make the sajdah and then read the tashahhud again. As mentioned above, sajdah sahu has to be made.

If he remembered the sajdah-e-tilaawat after tashahhud while reading durood or dua, or after having made one or both salaams, he will make the sajdah of tilaawat immediately, repeat tashahhud, make sajdah sahu and complete the salaah as normal by reading another tashahhud, durood, dua, and making two salaams.

IMPORTANT NOTE ON THE

ABOVE: Making a sajdah-e-tilaawat suddenly during the course of salaah can create considerable confusion in the ranks of the musallees. It is, therefore, permissible to make the omitted sajdah at the end of salaah; for example, just after making the two sajdahs of salaah before commencing with tashahhud. Afterwards the Imam shall have to explain to the muqtadees why a third sajdah had to be made. Bear in mind that in all these cases the Imam must make sajdah sahu.

OTHER RULES ON SAJDAH TILAAWAT IN SALAAH

THE SAJDAH IN SURAH HAJJ:

According to the Hanafi mazhab there is only one sajdah to be made in Surah Hajj, and that is the first one. Hanafis do not make the second sajdah, which appears in the last ruku' of Surah Hajj. However, if a Hanafi Imam made that sajdah in taraweeh by mistake, then he has to make sajdah sahu to compensate for the error of adding an extra sajdah to his salaah. If he made that sajdah deliberately (or in the belief that he, too, had to make that sajdah) then his salaah is nullified and has to be repeated.

The second sajdah in Surah Hajj is necessary upon the followers of the Shaafi'ee math-hab. However, if a Hanafi muqtadee follows the Shaafi'ee Imam in making that sa-

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jda, his salaah will be valid. Our Hanafi Jurists say that it is permissible for the Hanafi muqtadee to follow the Shaafi'ee Imam in this case. (*Raddul-Muhtaar, Fatāwa Darul-Uloom Deoband*)

If the Haafiz read an aayat of sajda and made the sujood, but when getting up to continue reading he repeated the same aayat of sajda, then in such a case there is no need to make sajda again. However, if he does it again, the salaah will be valid.

IMPORTANT RULE FOR A MUQTADEE: If a muqtadee

went into ruku' by mistake, while the Imam was making the sajda of tilaawat, then he should immediately leave the ruku and go into sajda. If the Imam has already come up to continue with his qiraat, the muqtadee can make his own sajda-e-tilaawat and then continue following the Imam. If he does this his salaah will be valid. If in the confusion he does not make the sajda tilaawat at all, he can still do it at the end of the salaah after the Imam has made salaam. The muqtadee will not make salaam with the Imam but will make one sajda with the intention of sajda tilaawat and then repeat tashahhud, etc, and complete his salaah with two salaams.

Sometimes a haafiz has to look over his section of Quran before taraweeh starts. There may be an aayat of sajda in his part, and when looking over that section, he reads that sajda aayat to himself a few times. Now if he is going to start taraweeh immediately then he doesn't need to make a separate sajda-e-tilaawat. When he reads that same aayat in taraweeh, the sajda of tilaawat he makes then will suffice for the sajda before taraweeh as well. But if he is only coming on to read later in the taraweeh, then he will have to make a separate sajda for reading the aayat of sajda outside salaah.

And Allah Ta'ala knows best. ❀

In the next edition of Al-Farouq we intend providing Sadat-e-Tilaawat rules from the Shaafi'ee math-hab for the benefit of Shaafi'ee huffaaz Insha Allah.

THE ETIQUETTE

OF ZUFAAF

Zufaaf is an Arabic word meaning the first night of marriage. Many Muslim couples go into marriage but are not aware of the sunnah procedure for their first night together. It is a principle of Shariah that a marriage based on sunnah and the obedience of Allah Ta'ala is blessed with good luck and sanctity. We hereunder outline some important etiquette to be observed when a couple consummate their marriage.

When husband and wife meet, the husband should initiate kindness by offering the wife something light to eat or drink. A glass of milk is said to be a sunnah offering by the groom to his new bride. Generally (and ideally) Muslim couples only meet on the first

night of nikah, and under such circumstances both parties find it difficult to suddenly open up to each other and exchange pleasantries. However, the offering of an edible or drink is the unspoken gesture to strike up familiarity and friendship. This is a convenient excuse for starting a relationship without causing awkward moments for both parties.

When the couple meets they should do the following:

Offer a few rakaats nafl salaah together. This may be in jamaat form or each one may read his and her own salaah, but in the same place. Thereafter the husband should offer a glass of milk or some drink to the wife. He will

then hold her forehead and recite this dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرٍ مَا جَلَلْتَهَا عَلَيْهِ
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَلَلْتَهَا عَلَيْهِ

Translation :O Allah! I ask you of her good and the good nature that you granted her and I seek Your protection from her evil and the evil nature that you instilled in her.

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي وَبَارِكْ لِأَهْلِي فِي اللَّهِ
ارْزُقْهُمْ مِنِّي وَارْزُقْنِي مِنْهُمْ اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا
جَمَعْتَ فِي خَيْرٍ وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ فِي خَيْرٍ

O Allah! Grant me Blessings in my wife, and grant her blessings in me. O Allah! Grant her sustenance from me, and grant me sustenance from her. O Allah! Unite us as long as there is good in this unity, and separate us if there is good in separation.

Thereafter the couple should spend

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THE ETIQUETTE OF ZUFAAF

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a few minutes speaking. They should talk to each other about Deen and make a pact that as a married couple they will assist each other to fulfill the commandments of Allah.

When it is time to sleep and they engage each other in intimacy, the husband should read this dua:

بِسْمِ اللَّهِ اَللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ
الشَّيْطَانَ مَا رَزَقْتَنَا

*In The Name of Allah .O Allah!
Keep the Devil away from us and
keep the Devil away from that
(child) which you will grant us.*

Due to the nature of the situation,

this dua will be in the mind and not with lip movement. By reading this dua, the couple will ensure that their offspring is protected from the effects and interference of Shaytaan (Devil).

The ideal time for waleemah is the day after the nikah, i.e. after the couple has spent their first night together. However, it is permissible to delay the waleemah for three days after nikah, but not longer. So if a nikah is done on Friday, waleemah can be given on the Sunday, at the latest. ☪

THE METHOD OF GHUSL FOR THE DECEASED — SHAAFI'EE MATH-HAB —

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Although the niyyah for giving ghusl to the dead is not compulsory, it is advisable.

The Niyyah for Ghusl for a male deceased:

نَوَيْتُ اَدَاءَ الْغُسْلِ عَنْ هَذَا الْمَيِّتِ

*I intend fulfilling the Ghusl for
this Mayyit*

For a female deceased:

نَوَيْتُ اَدَاءَ الْغُسْلِ عَنْ هَذِهِ الْمَيِّتَةِ

*I intend fulfilling the Ghusl for
this female Mayyit*

Only those who are ministering the ghusl should be present; no one else. The Ghusl should be rendered in a place of privacy.

A cloth should be tied on the hands of the one ministering the Ghusl throughout the process

First wash the hair and beard with soap. If the hair or beard is tangled then use a wide-toothed comb to untangle the hair. If any hair becomes loose, place that hair inside the Kafan later.

It is sunnah to bathe the body an odd number of times, like 3, 5 or 7 times. Use soap with the first wash to remove dirt from the body if any. Remove all the soap with the second wash.

Wash the right side of the body and then the left. Wash the right side with soap and then the left side. To remove the soap, pour water over the entire body. Now pour water over the body starting from the head, then the front section, then the right side and then the left. A little bit of camphor can be added in the water for the third wash. Thereafter pour the camphor water over the entire body.

- It is not permissible to let the body lie on the stomach during Ghusl.

- If the Mayyit is an uncircumcised male, it will be necessary to wash inside the foreskin. If this is not possible then it will be necessary to render Tayammum to the

Mayyit after the Ghusl has been done.

If five washes are being given then the first wash will be with soap, the second to remove the soap and the remaining three with plain water or water to which a little camphor has been added. After ghusl the Mayyit will be dried with a towel.

To summarise: the minimum requirement is to wash the entire body at least once. However, it is more meritorious to do it thrice and even better to wash it five times.

If cleanliness was not achieved with three washes then it will be compulsory to wash five times. The washes must be an odd number of times.

Cotton wool dipped in perfume (Itar) and camphor should be placed in mouth, nostrils, eyes, ears and open wounds if any. Perfumed cotton wool can also be placed over the groin and around the anal area and tied with a cloth.

- Camphor should also be ap-

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THE METHOD OF GHUSL FOR THE DECEASED — SHAAFI'EE MATH-HAB —

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plied to the places of Sujood i.e. forehead, palms, between the fingers, knees and soles of the feet.

OTHER RULES TO REMEMBER

- Incense should be burnt at the place of Ghusl during the Ghusl.

THE GHUSL AND KAFAN OF A MARTYR

Ghusl and Janaazah Salaah will not be made for a Shaheed. A Shaheed is a person who died in Jihaad against the enemies of Islam. The Shaheed will be given a Kafan and then buried in his blood-soiled clothes. The blood on the body must not be washed away. The only time it will be washed away is if there is other Najaasah on the body of the Shaheed that has to be removed. Extra material can be added to cover the body fully. His armour, weapons and shoes should be removed.

- It is not necessary to trim the hair and nails of the deceased. The hair and beard can be gently combed to remove dirt, etc. A fine-toothed comb should not be used. Place any hair that comes loose into the Kafan.

THE JANAAZA OF A BABY

Ghusl and Janaazah Salaah will not be performed for a baby that was miscarried. If the baby was not formed then it will be wrapped in a cloth and buried. If there were any signs of life

when the baby was born, even for a short while, then the baby must be given a name, full Ghusl, Kafan, Janaazah Salaah and burial.

If there was no sign of life at birth but the baby was formed, then Ghusl, Kafan and burial will be necessary. However, Janaazah Salaah will not be performed.

If a body is so badly mutilated or burnt that Ghusl is not possible then Tayammum will be rendered.

If a person died in the state of Ihraam then camphor and perfume will not be used.

THE KAFAN

The minimum amount of Kafan is that which covers the entire body. The Sunnah amount for a male is three sheets. The first is a piece of cloth that will cover from navel to knee called *izaar*; the second is the kurta or Qamees, and the third is a sheet that covers the entire body called *lifaafa*.

The Sunnah amount for a female is five sheets. These are: the *izaar*, *qamees*, *khimaar* (head covering) and two *li-faafas* or full body wraps.

In both the male and female all the sheets can be the length of the body. Good quality but not expensive material should be used. It is preferable that the Kafan be washed before use. White material should be used. It is Makrooh to use material

with colour. It is recommended to hang the shroud and burn incense (*lobaan*) under it. Ittar (perfume) and camphor may also be applied to the kafan.

Before placing the Mayyit on the Kafan, place the Kafan in the following order: The one right at the bottom will be the *lifaafa* (i.e. the full body sheet), the second the *Qamees*, and the third the *izaar* that will cover the aurah. Thus the mayyit will firstly be covered with the *izaar*, then the *qamees* and finally the *lifaafa*.

The sequence of the female deceased is to place the two *li-faafas* at the bottom, then the head covering, then the *qamees* and lastly the *izaar* right on top of the rest.

METHOD OF TYING

Lay the Mayyit flat on the back. Place both hands on the chest with the right hand over the left hand. The alternative is to place the hands on the sides.

When tying the Kafan, wrap the left side first and then the right, i.e. the right side should be folded over the left side.

Tie both ends of the Kafan with pieces of material. The Kafan will be untied when placing the Mayyit in the grave.

The Kafan of a person who died in Ihraam will not be tied nor will camphor and perfume be applied. The face of the female Muhrim will not be covered and the head of the male Muhrim will be left open.

It is not permissible to have verses of the Quran or the name of Allah written on the Kafan.



A WELCOME BREATH OF FRESH IEMAAN RAMADAAN

(Continued from page 1)

alignment than now. From the Quran-e-Kareem as well as the hadith of Rasoolullah ﷺ we derive a number of important benefits that can assist us in these trying times. But these beneficial practices can only be realized by pondering over them and putting them into practice. The Quran Majeed has been described by Rasoolullah ﷺ as the way out of *fitnah*. During times of cor-

ruption and moral degradation, we are faced all round with spiritual challenges. The way to overcome these challenges is nothing but the Holy Quran. The protective measures against all evil are reading, understanding, and practicing on the Quran. In one hadith Rasoolullah (sallallahu alyahi wasallam) said: He who speaks according to the Quran shall utter the truth; he who rules according to the Quran

shall be just; and he who invites others to the Quran, or is himself invited to it shall be guided and shall guide others as well." With the Quran in one's life, you just cannot go wrong.

Throughout this month we shall be providing thought-provoking pointers on how to introduce this Quran into our lives.

May Allah grant all Muslims the ability to fast in Ramadaan, to make abundant *tilaawat* of the Quran Shareef, and to observe the Taraweeh salaah throughout this month – aameen. ❀

THE NIGHTS OF RAMADAAN

"And an announcer calls out: 'O Seeker of Good! Come forward! O Seeker of Evil! Desist (from your sin)! Is there anyone begging from Me, so that I could give? Is there anyone seeking forgiveness, so that I could grant forgiveness? Is there anyone asking for sustenance, so that I could provide Rizq?"

These are the announcements that come out of the heavens every night of Ramadaan, from sunset till dawn the next day. These announcements are made by the Angels upon the instructions of Allah. These calls of Mercy, Forgiveness, and Fulfillment are directed at the Muslim Ummah. These urgent proclamations, which rent the atmosphere of the earth throughout the night, for the entire Ramadaan month, form a continuous spiritual lifeline that Allah has thrown down to this Ummah for its benefit, goodness, well-being and spiritual upliftment. This is exclusive to the month of Ramadaan. Never shall such an offer be repeated again until the next Ramadaan.

Once Muslims realise how sacred and spiritually lucrative the nights of Ramadaan are, does it still behoove them to idle away this time in futility and sin?

THE FIRST NIGHT OF RAMADAAN

Many people consider the first night of Ramadaan as a mere starting point and leave the more serious ibadat for later in the month, especially the last ten nights. What we wish to highlight here is that some Ulema hold the view that the first night of Ramadaan could possibly be *Laylatul-Qadr*.

Therefore, we appeal to all Muslims to treat this first night of Ramadaan with that extra bit of reverence and increased effort.

FITRA/FIDYA AMOUNTS RAMADAN 1434

EASTERN CAPE REGION

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Shafi Fitra	R30
Shafi Fidya	R15

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